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COMMUNITY OF WORSHIP

Clifford Howell, S.J.

BASIC CATECHETICS

THE CLASS METHOD WITH INQUIRERS

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A Forward Step

A welcome forward step toward regular, permanent religious dialogue is the appearance of a column in *The Commonweal* written by Robert McAfee Brown.

That re-union work in the Catholic Church is here to stay can scarcely be doubted. The Instruction of the Holy Office in 1949, the establishment of the Secretariat for Promoting Christian Unity, the presence of non-Catholic observers at Vatican Council II and the wholehearted, personal involvement of Pope John are unmistakable evidence that such work is now a permanent concern of Catholics.

While this effort at mutual respect and understanding among divergent Christian bodies has greatly increased, much of it has been "random and unformed." And this most significant and hopeful project by *The Commonweal* is inspired by the intention to make "a contribution to the permanent dialogue. Only by a persistent effort and unflagging effort can it continue to be productive and fruitful."

Dr. Brown will endeavor to accomplish three purposes: 1, To interpret for Catholics significant events in the world of Protestantism. 2, To offer a Protestant commentary on events in the world of Catholicism. 3, To discuss issues that involve the relevance of Christianity in the light of the convictions shared both by Catholics and Protestants.

Dr. Brown's training, experience, personal qualities and talents give promise of the success of this noble venture. He has distinguished himself as professor, lecturer, ecumenist and author. To all these activities he brings a conviction, fairness and Christian courtesy that are in the best ecumenical tradition. The second session of the Vatican Council will find him representing the World Alliance of Reformed Churches and the World Presbyterian Alliance.

High walls of ignorance, prejudice and misunderstanding are giving way to open doors of knowledge, appreciation and mutual charity between American Protestants and Catholics. We pray that this gesture of hospitality by *The Commonweal* and gracious acceptance by Dr. Brown will be richly blessed.

JOHN T. MCGINN, C.S.P.

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Community of Worship

Clifford Howell, S.J.

The growth of interest, during the past few decades, in the doctrine of the Mystical Body of Christ has been remarkable. In the constantly increasing number of articles and books on the subject that appeared in the interval between the two wars there was one problem that recurred again and again, namely, the precise determination of who is, and who is not, a member of the Mystical Body. Some thought that Catholics in mortal sin, while still remaining members of the Church, had cut themselves off from the Mystical Body. Others thought that pagans in good faith, though not in the Church, were members of the Mystical Body. In these examples the deciding criterion adopted was the presence or absence of the grace-life. Other theories had different criteria yielding different results. There was no certainty in any of these answers.

But in 1943 the matter was cleared up by the encyclical *Mystici Corporis*. From this we know now that the Mystical Body of Christ is one and the same as the "Holy, Catholic, Apostolic and Roman Church." The Church and the Mystical Body are not two different groupings, even with overlapping membership; they are one thing under two different titles, and whoever is a member of one is a member of the other. The distinction is not one of fact, but only of concept, according to the viewpoint from which the one reality is regarded.

It is possible, indeed, for some outside the Church to be in the state of grace: God may reward them for their good dispositions by the free gift of His grace. But this does not make them members of Christ's Mystical Body. "They are," says the Pope, "related to the Mystical Body of the Redeemer by some unconscious yearning and desire,"¹ but the exact nature of this relationship is still

the subject of debate among theologians. The one thing that is certain is that this relationship does not amount to membership because these people are still to "enter Catholic unity and be joined with us in the one organism of the Body of Jesus Christ."²

For actual membership there is required a triple juridical bond: (1) sacramental Baptism, (2) profession of the true faith, (3) subjection to the Holy See. "Only those are to be accounted really members of the Church who have been regenerated in the waters of Baptism, and profess the true faith, and have not cut themselves off from the structure of the Body by their own unhappy act or been severed therefrom, for very grave crimes, by the legitimate authority. 'For in one Spirit,' says the Apostle, 'were we all baptized into one body, whether Jews or Gentiles, whether bond or free.' Hence, in the true community of the faithful there is but one Body, one Spirit, one Lord and one Baptism, so . . . those who are divided from one another in faith or government cannot be living in the one Body so described, and by its one Spirit."³

From the first of these conditions—"who have been regenerated in the waters of Baptism"—there follows the truth which is the subject of this article, namely, that the Church is a community of worship. For all its members, being baptized, have been aggregated into a *community*, endowed with the baptismal character, and thereby deputed to *worship*.

That Baptism aggregates its recipient into a community is a statement that needs but

² *Ibid.*

³ *Op. cit.*, n. 21.

From *What Is the Church*, edited by Donal Flanagan. A Deus Book. Courtesy of The Paulist Press, New York, N. Y., in arrangement with *The Furrow Trust*, Maynooth, Ireland.

¹ *Mystici Corporis*, n. 102, C.T.S. Edition.

little proof. For Baptism is fundamentally and essentially a rite of initiation. Christ Himself instituted it for that purpose. "Go, therefore, He said to His Apostles, "and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit." ⁴

Baptism incorporates into the Church, the Mystical Body of Christ; and it is only from that incorporation that its other results follow—the removal of the inherited guilt of original sin, the bestowal of grace, and all the rest. These things are not given to the soul directly by God, nor even directly by the God-man, Christ; they are given directly by the Church.

The Pope teaches that Christ on His cross "merited an unspeakable abundance of grace," but goes on to explain that "these graces He might Himself, had He so chosen, have bestowed directly upon the human race; but He willed to do this by means of a visible Church." ⁵ It is by becoming a member of this Church founded by Christ that man shares in the redemption worked by Christ. The Church is the *community* that Baptism builds up.

This community, moreover, is built up for *worship*. To see this clearly we must delve a little into the nature and function of the baptismal character; this, in turn, will involve some discussion of the way in which Baptism—as also the other sacraments—produce their effects.

As we all know, the sacraments validly administered to those capable of receiving them produce their effects *ex opere operato non ponentibus obicem*. Now the ultimate effect intended by Christ in instituting the sacraments, and by the Church in administering them, is to impart grace. Yet this does not always happen; it is possible to receive a sacrament validly and yet to receive no grace. A man contracting a valid marriage might be in mortal sin; undoubtedly he receives the sacrament (because sin is not an obstacle to validity) and yet he receives no grace.

This shows that the immediate effect of a sacrament is not grace, but something else which is a channel or fountain from which grace is intended to spring. In this example it is the marriage bond. Of its nature it is meant to produce grace, but it can be pre-

vented from doing so by wrong dispositions.

In a sacrament, therefore, we are concerned with three things. Firstly, we have the external rite—something visible or audible that is symbolic, that points beyond itself to that which it produces. This significant rite is the sacrament itself, the *sacramentum tantum*. The effect which it produces is a real thing—a *res*; but this *res* is not in itself the ultimate aim of the sacrament, for it, in turn, is symbolic and points to something (namely grace) which is beyond itself. It is therefore in *genere signi*; it is a symbolic reality, a *sacramentum*. Being at the same time *res* and also *sacramentum*, it is given both names and is called the *res et sacramentum*. As *res* it is something real; as *sacramentum* it points to and is destined to produce the ultimate effect which is the specific grace of the sacrament. But this ultimate effect, grace, is something real—a *res*. However, it is not symbolic and does not point to any further reality, is not, in fact, a *sacramentum*. It is a *res* only and is usually called the *res sacramenti*.

THEOLOGICAL DEVELOPMENT

Now we can see how a sacrament works. The *sacramentum tantum* (external rite) when validly performed necessarily produces an effect which is a symbolic reality (*res et sacramentum*). This, in turn, produces its own effect of grace (the *res sacramenti*) if the person who receives the sacrament is properly disposed; otherwise not. And so we have an explanation—the fruit of a long theological development from the Fathers, through Saint Augustine, to Saint Thomas Aquinas—which safeguards and reconciles two apparently conflicting certainties, namely, the efficacy of the sacraments *ex opere operato*, and the freedom of the human will.

It is the symbolic reality, the *res et sacramentum*, which interests us here. It differs for each of the seven sacraments. In some it is permanent, in others not. When it is permanent, it is called a character; and the sacraments which confer a character are three—Baptism, Confirmation and Holy Orders.

What is the nature of this character? Because it is something permanent it is usually described as an "indelible mark on the soul." While this is true, it is a very inadequate description—something like explaining the

⁴ Matt. 28, 19.

⁵ *Mystici Corporis*, n. 12, C.T.S. Edition.

priesthood in terms of a Roman collar. The important thing about a priest is not that he wears a certain type of collar around his neck, nor even that he has a certain kind of mark upon his soul. What matters is that he has certain powers and functions in the Church—powers and functions indicated by the collar but conferred by the mark or character.

For that is what the character is—a spiritual power that enables a man to do things he could not otherwise do. And these things (or at least some of them) are concerned with *worship*, says Saint Thomas.⁶ The character is a sharing in the priesthood of Christ. It makes a man resemble Christ in what he can *do*, and thereby differs from grace which makes a man resemble Christ in what he *is*. This is so not only in the case of the character given in Holy Orders, but also in those given in Baptism and in Confirmation.

As Père Roguet expresses it: "Grace is an assimilation to the holiness of Christ, something which modifies intrinsically and completely the supernatural being of its subject. The character is a participation in the sacerdotal power of Christ, that is, in the function which makes of him, not in his essence but in his activity, a mediator between God and man as also between man and God. The character, then, is directed toward cult; it deputes and sets a man apart for definite cultural functions."⁷

That explains why the *res et sacramentum* has permanence, is a character, only in those sacraments that are intended to fit a man for worship. The Eucharist does not confer a character for it is itself the supreme worship of the Church. Penance gives no character, for its object is to restore the grace-life in order that a man may fittingly accomplish the functions which are already his in worship. (He can do them even without grace—but he cannot do them fittingly, only sinfully.) The Anointing of the Sick and Marriage confer no cultural functions. But Baptism, Confirmation and Orders build up the body of the Church, constructing it into a hierarchically organized community of members qualified and commissioned to perform their respective parts in the Eucharist.

Now it is obvious that by Holy Orders a

man is qualified and commissioned to perform a special function in the Church's worship. The point to be emphasized here is that Baptism does the same thing, though in a different degree. Admittedly it has other purposes and effects besides, but this particular effect is of immense importance in that the Church, precisely *as* a community of worship, results from it.

Baptism gives the elementary or basic share in Christ's priesthood. "By reason of their Baptism, Christians are in the Mystical Body and become by common title members of Christ the Priest; by the character that is graven on their souls they are appointed to the worship of God, and therefore, according to their condition, they share in the priesthood of Christ Himself."⁸ The spiritual power in respect of worship which the baptized receive is that of being able to offer sacrifice, with and through the ordained priest. They have not the far greater and different power of making present, by consecration, the sacrifice which they can thus offer. That greater power is reserved to the ordained priesthood.

CONFIRMATION

As regards Confirmation the matter is by no means clear. Authors seem unanimous in declaring that its character is a sharing of the priesthood of Christ greater than that given in Baptism and less than that given in Orders; they state that it is a deputation to bear witness to Christ; but they seem to evade the question of what this deputation has to do with worship.

The answer may perhaps be simply that taking part in public worship is one of the ways of witnessing to Christ. To me, at least, that answer seems rather unsatisfactory because a person who is baptized, though not yet confirmed, can equally bear witness in this way. It seems to me that if (as all the authors say) the character of Confirmation is a greater share in the priesthood of Christ than the character of Baptism, then there is something which a confirmed person can do at Mass which a merely baptized person cannot do.

And so, with due trepidation, as befits one who has no special competence in the sphere of dogmatic theology, I venture to suggest the following answer in the hope that those who are really competent will dis-

⁸ *Mediator Dei*, N. 92, C.T.S. Edition.

⁶ *Summa*, III, Q. 63, a. 2.

⁷ A.-M. Roguet, O.P., *Caractère baptismal et incorporation à l'Eglise*, in *Maison Dieu*, No. 32, p. 83.

cuss it and decide whether it is tenable.

It is the function of a priest not only to offer sacrifice but also to mediate between God and man. Christ, as the great High Priest, mediates all grace from God to man. Those who share His priesthood in lesser degree are likewise mediators in lesser degree. Now the merely baptized can offer sacrifice (though they cannot produce the sacrifice which they offer, as can the ordained). On Calvary Christ offered sacrifice for the whole human race, not merely for those who are members of His Church. The graces which He won come to mankind through the Mass, and whilst most of them go to the members of the Church there are some which, so to speak, overflow to those outside (to those, for instance, who are in good faith). These graces are mediated to them through the Church, that is, through the community of the worshippers. Might it be that this overflow of grace to mankind at large comes only through the confirmed, and that the share in the Mass derived by the merely baptized has no effect beyond themselves?

NON-CATHOLICS PROFIT

To express it otherwise: the merely baptized can certainly offer the sacrifice of the Mass, but to the profit of themselves alone. The confirmed can offer the sacrifice, but their share in it profits also those outside the Church. Their share in the lay-priesthood involves some degree of mediation. Thus there is something which they can do in worship which is beyond the power of those who have not been confirmed; the character of Confirmation gives a power in worship beyond the power given by the character of Baptism—just as the character of Orders gives a power beyond that of Confirmation.

This suggestion would seem to be in accordance with the teaching of Saint Thomas that “by the sacrament of Confirmation a man is given spiritual powers in respect of sacred actions other than those for which he is given powers at Baptism. In Baptism he receives power to do things that pertain to his own salvation, in that he lives unto himself; but in Confirmation he receives power to do things that pertain to spiritual combat against enemies of the faith.”⁹ To mediate grace to those outside the Church would certainly be to combat the enemies of the faith.

⁹ *Summa*, III, Q. 72, a. 5.

Whether this suggestion can be upheld or not, it would seem that more research and discussion among theologians is required on three questions: (1) “In what way can the character of Confirmation be considered as a deputation to worship?” (2) “Are the confirmed deputed to any function in worship which is beyond the deputation of the merely baptized?” (3) “If so, what function in worship is possible to the confirmed which is beyond the powers of the merely baptized?”

CHARACTER AND GRACE

There is another question that occurs to the mind in connection with the character and its relationship to grace; but this time there is an answer both satisfying and illuminating. The question is this: Grace, which is a sharing in the divine life, is more precious than the character, which is but a means to grace. How is it, then, that the character has the quality of permanence, while grace lacks this quality? And the answer is that grace is given to each person for himself—it is for his own satisfaction. And he cannot be saved against his own will. It is therefore possible for him to reject grace, to cast it out even though he may have received it. Permanence of grace would be contrary to free will.

By contrast, the character of Baptism, Confirmation or Orders is not given to a man primarily for himself; it is for the Church. It is a deputation to worship whereby the Church is constructed as a community of worship, hierarchically constituted. The character has to be permanent in order that the Church may be permanent. Having once received his status and function in the Church's worship, a man cannot abdicate them—though he can, of course, cease to exercise them through ill will.

If the character were inseparable from grace, impossible situations would arise. It would follow on the one hand that if the character were permanent, grace would have to be permanent. Then all the baptized would inevitably be saved—even against their own subsequent will. On the other hand, if the character were not permanent but inseparably associated with grace, it would follow that any time a man committed a mortal sin he would lose his baptismal character. He would be exactly as an unbaptized person, no longer a member of the

Church, incapable of receiving the sacrament of Penance. A priest who committed mortal sin would lose his priesthood, for he would lose the character of Orders. He could not consecrate nor absolve nor bless. There could be no organized cult, no liturgy, for there would be no community of worship.

All this helps us to see ever more clearly the true nature of the Church. She did not come into existence by the mere will of men; she is not just an association of those who happen to be interested in the same things, such as a literary or scientific society; this is not the sense in which she is a liturgical society, a community of worship. She is indeed that, and supremely so; but even if a

lot of men who are interested in worshipping together assemble of their own accord to perform acts of worship communally, that does not make them into the Church.

They are the Church because God has set them apart from other men, marking all of them with the character of Baptism, most of them with the character of Confirmation, and some of them with the character of Orders—appointing them by the powers which result from these characters to definite functions in communal worship. That is how the Church has come to exist at all. She exists by the will of God, through the work of Christ which has founded and built her up, constituting her as a community of worship.

Basic Catechetics

Aim: Obviously we are not concerned with merely giving the pupils information. Our aim is, as far as possible, to form active, apostolic, Catholics, whose Christian living will flow from a sound knowledge (to which they are personally committed) and a habit of worship and Christian action. In short, it is to help them to grow up into the fullness of the Christ Life received at Baptism. To be aware that they are really “the sons of God.”

Content: Christianity is a life. A personal loving commitment to the person Christ, a sharing in the life of God. The content of our teaching is the mystery of our creation, salvation, and sanctification — the “History of Salvation.”

The Church teaches us this story of God’s dealings with man in the four following ways.

1. *Scripture:*

In the Bible we have God’s own account of what God has done for us, and also what God has revealed to us. We see that our method of using the History of Salvation scheme is in fact God’s way of teaching mankind. It is also the traditional way of the teaching Church in the Creed, and the Fathers such as St. Augustine. Thus in every year the Bible will be used, and when we reach the upper classes the story

of God’s holy people will be carried on from the Acts to Church history to show that we, here and now in the present Church, are God’s people and have been inserted into this history by our Baptism. In addition, the readings at morning assembly have been chosen to fit in with the liturgical year and so with what is being taught at that point in the Religious Instruction classes.

In our use of the History of Salvation, and particularly as we have it in the Bible, we will draw out its three stages:

- (a) The Promise and Preparation for Christ (O.T.).
- (b) The Personal, Incarnate Christ (Gospels).
- (c) Christ continued in the Church, His Mystical body, of which we are members.
(Acts of the Apostles and Church history.)

2. *Doctrine:*

Christ came as the Truth and to reveal the Father to us. This revelation, complete at the death of the last Apostle, is unfolded and made explicit by the infallibly teaching Church, teaching with the

An excerpt from “Growing Up in Christ” by Derek Lance, *The Sower*, London, England. January, 1962.

authority of Christ. Thus in every year we shall ensure that the pupils know clearly the teachings of Christ and His Church. But this doctrine will be centered always on the person of Christ, and we will strive to obtain not just notional assent, but real personal assent. Moreover Catholicism is a religion of Dogma in action and so each point of doctrine will lead on to morality, Christian living. An example of this inseparable link between dogma and Christian living is seen in the teaching of St. Paul.

3. *Liturgy:*

This is one of the Church's main ways of teaching us. In the yearly cycle, the History of Salvation is presented, but it is more than that. The liturgy is not just a means to an end; not just a dramatic way of teaching doctrine. For the mysteries taught in it, are in fact made present to us. Thus, while the rite of e.g. Mass teaches us about Christ's redemptive work, at the same time, this action of Christ's is made present to us, and the Mass is really and truly the same sacrifice as Calvary made present here and now; the same sacrifice offered by Christ to God the Father. For although Christ's work of salvation is

complete in one sense, in another it is being continued in time. The liturgy is Christ's work, for Christ is continued in the Church. We, as members of the Church, are joined with Christ, and so join with Christ in this work. By understanding the rites and symbols of liturgical worship, we shall be able to play our part in this work more fully and intelligently. Our scheme in each year is geared into the liturgical cycle, which happens to fit with the three school terms. Thus the pupils will be learning from the liturgy what they are, at the same time, learning in class. Conversely, their Religious Instruction lessons will help to initiate the pupils into the liturgy.

4. *Christian Witness:*

Christ bore witness to the Truth not only by His words, but particularly by His life and actions. *I am* the Truth. We, now that we are incorporated into Christ by Baptism (see Romans 5, 3—), have to bear witness to the truth that we profess and believe, by co-operating with grace to live the Christ life. Our aim is that the pupils' lives shall be transformed so that "Now not I, but Christ, lives in me."

□ □ □

The Class Method With Inquirers

Rev. William M. Gallagher

This paper concerns itself with the ABC's of class method. In a presentation of the basic elements of conducting an inquiry class, what I have attempted to do is simply to bring together some do's and don'ts, many of which are familiar, I am sure, to those of you who have been doing this work. I will, naturally, speak out of my own experience at Newport.

Let us first consider the teacher. I think that you will all agree that a man by virtue of ordination is not constituted an effective teacher. There is such a thing as a natural teacher. And there is such a thing as one who has a great difficulty in doing it.

Consequently, I think the most basic thing in this entire business of the class method is the need for supplementing the lack of a natural ability to teach and to strengthen it where it is found by proper preparation. That which is good enough is not good enough. Unless a man goes into a class thoroughly prepared in the material, then he is going to botch the job.

The difficulty, of course, that any instructor has is that he is attempting to make endemic in the idiom of the people a religious message and an experience which is not always easy to translate for them, especially in the situation in which we find our-

selves, with a highly Latinized background. This makes communication sometimes difficult, and it is a difficulty which can only be overcome with a good deal of conscious effort. And this comes under the general heading, it seems to me, of preparation. All of us should have the knowledge. If we have the interest, then we will exert ourselves to such a degree that we communicate.

In our recruiting programs we can have the most effective devices and "gimmicks" and techniques. We can fill a hall with people. But this is only the beginning. If the man is not prepared to do the job, then they'll come in the first night and they'll leave. Once we get them there, then it is the task of the priest to keep them there. And I submit that this can only be done by a professional, a business-like, a competent job. It's hard work. If a man, after the class is over, is not exhausted, if he's not tired, I don't think he's done the job.

As far as the conducting of an inquiry class is concerned, I would like to divide it into two parts. The first part has to do with the role of the priest-instructor, and the second part has to do with the lay co-instructors. Because I think it an effective program both of these elements are absolutely necessary.

Now, first of all, as far as the priest-instructor is concerned, I shall recall to your mind some basic facts, which certainly we all know. These people are coming because generally they have serious problems and, therefore, they expect serious treatment. I don't mean that we are glum or long-faced. Quite the contrary. I think that the first task we have is selling ourselves—we sell the warmth, the interest, care, concern, the Christliness which is ours for them. This has to be communicated by what we are as much as by what we say. The first task, essentially, I think, is simply selling yourself. After we have sold ourselves, then little by little, we sell Christ and we sell the Church. But if we present a stumbling block to the people, if we take a rather laissez-faire attitude, or an indifferent one, or it's a perfunctory demonstration, or it is an unprepared presentation of the material, then we have lost all contact with them. We're finished. And it may well be that having come once, they won't return a second time.

Mention was made about the tension which is present the first night. This tension on the part of these people persists, as most

of you who have had classes know, and I don't suppose we are altogether appreciative of the intensity of the tension. For many of these it is quite a traumatic experience. I remember one woman we had who for thirteen classes sat with her fists clenched. Finally, in the fourteenth class the fists relaxed, and this was cause for much jubilation among the co-instructors. But the fact is, that as long as they are tense we're not going to teach them much. The very persistence of the woman was probably a great testament to God's grace.

The inquiry class, of course, is not a debate and therefore we don't engage in polemics in it. We are not there to argue religion. We are there to explain what we believe as Catholics. If it degenerates into a debate or to an argument, then we have ceased to fulfill our purpose. This, again, is something which is controlled, it seems to me, by the priest-instructor.

Much of the priest's job is grasping the atmosphere, the climate of his people. This requires, as it does in any teacher, a constant studying of his group, so that if he sees boredom he has to pick them up, if he sees them wandering then he has to move in to get their attention back. In line with this, I think that experience has demonstrated for most that it is a very wise thing to avoid cluttering up a classroom with a lot of charts, a lot of pictures, which will tend to distract during the class. The typical atmosphere of the class itself should be as simple and as plain as possible so that they have nowhere to look really but at yourself.

There is another thing I would bring up here. I think it is a mistake to start off playing a little humility. For example, to say that we don't know all the answers, that if they ask any questions we can't answer, we'll look it up and report back the next time. These people come to us as to an expert. They have a right to expect that we know the material. And for a priest to start a class with this previous apology, seems to me to be quite chaotic.

Perhaps I am violating the principles of pedagogy, but to go further, I think that for a priest to admit that he doesn't know the

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answer to a question when it is raised is equally chaotic. This thing can be handled very simply. We can say something and give ourselves time to look it up and answer it more fully the next time. I do not believe that we can put ourselves into the position of bringing these people in for instruction and then admitting that we don't know the answer to a question. They have a right to have confidence in us, and we should never do anything to tear down this confidence.

In the instructions themselves there should be a theme which goes through the entire class. The theme which we use is essentially the theme of Faith and Love. In the progression of the instructions, we establish the Bible at the very beginning. In the Old Testament we point to the prophet as teacher; in the New Testament to Christ as the great teacher; then the apostles as teachers, and lastly, the Church as teacher.

By lesson four we have established the Church as teacher. Then we are set to investigate what it teaches. This is the central progression. There is no argument, only exposition. We eliminate even any discussion of Protestantism. We do not mention it, except for Luther. Luther comes in under original sin on the question of intrinsic versus extrinsic justification, but only incidentally.

On the question of audio-visual aids, I would say that some are useful. Yet I think that there is a danger of over-using them. They should be used carefully. I think certainly that every class should have a blackboard. A picture, a demonstration is often worth a lot of talking.

Then there is the matter of questions. We restrict questions to the end of class. We don't allow questions during it. They distract the priest; they distract the rest of the class. As far as hecklers are concerned, every so often we get a Mormon or a Jehovah's Witness in. They present a difficulty, but they are people who cannot be sat on the first time they open their mouths, even though we know they are hecklers, because there is the danger of losing the class. Some will become very upset if you cut even these people off too sharply. I wait generally until the co-instructors tell me that their people are getting a little bit upset by the hecklers, then I step in.

Father Champlin mentioned a further point, the question of the identification of the catechumen with the priest who instructs. I couldn't agree more. We extend

his operation a little bit further in our place than they do at the Cathedral. The first priest who conducts the series gives the first thirteen or fourteen lectures. This is because it is necessary, we feel, to establish rapport with the individual. We bring in a Christian Brother and he gives the class, and also explains a little bit about religious life for men, as well as his particular order. We bring in a nun. She gives the class and explains about religious life for women and her order. We bring in a lay person, one of the co-instructors. Then we bring in three or four other priests from the area to conduct classes, too. So that any over-identification of the Church with a particular individual is pretty well dissipated.

CO-INSTRUCTORS NEEDED

I mentioned that the second part was the question of the co-instructor. Actually, this technique was originated and developed over the past eighteen years by Father Frank Stone of Toronto. If you want to see organization and production, go to Toronto, and see this thing work, or come to Newport, because we follow his system exactly. We use his material. We have adapted it for our own purposes, but what I am going to say now is essentially the Stone method. And this is the utilization of the laity in the formation of Catholics. The basic underlying principle is simply this, that these catechumens, these converts, are going to be living with lay people for the rest of their lives. Therefore, it is essential that the laity have a part in the formation of these particular people as members of Christ.

The cooperation of the layman with the priest not only enables the catechumen to see vital Catholicism being lived; it saves the priest hundreds of hours a week. My co-instructors spend between twenty and thirty hours a week at the Center doing just instructing. Also, it helps the layman, and this theme has been developed in other lectures here, because it enlists him in a missionary activity which is just a little bit more apostolic than running bingos. The layman grows spiritually as a result of it.

On the opening night, the catechumens fill out their registration form. The co-instructors who greeted them, collect the forms and escort them to the lecture room. While the priest-instructor is giving the first lecture, the president of the Praesidium, which com-

prises co-instructors and clerical workers who handle all the material for the course, assigns to each co-instructor the catechumen with whom he will work during the series. And during the coffee break which follows the class, and follows every class, the co-instructor meets his catechumen and takes him to one of the seven conference rooms which we have. They are private, individual rooms.

The co-instructor then repeats the program which the priest has already spelled out in some detail for the people in the class, namely, that there are two series; one meets on Tuesdays and Thursdays. This goes on for thirteen and a half weeks. The other meets once a week, on Mondays, and goes on for twenty-seven weeks. Each lecture lasts an hour, followed by a coffee break and a meeting with the co-instructor, which will go on for another hour. Any questions which arise during the lecture and which the catechumen does not want to ask publicly, he can ask his co-instructor immediately after the class. The co-instructor teaches the common prayers, how to go to confession, how to use the missal, how to say the rosary. He shows slides of the Mass, the vestments, the sacred vessels.

At the meeting with the co-instructor the catechumen receives a mimeographed treatment of the lesson he has just heard. The mimeographed lesson covers the material from one point of view, the instructor attempts to cover it from another, so that they get two points of view on the same material. At the end of the lesson is a test, a ten-question essay test covering the material on that lesson. The catechumen answers the questions. He hands in the test to the co-instructor the next time. The co-instructor corrects it, and then at the next meeting they go over the corrected test together. Every four lessons there is an objective test covering the material of the four lessons. The same procedure is gone through. We insist upon these tests. Everyone who takes the course takes the test. And we do this because we want the catechumens to understand that becoming a Catholic is work and is serious business. A catechumen spends about 103 hours on the course from the time that he registers until the time that he is received.

The co-instructor also explains to the catechumen that any lessons which have been missed can be made up live with the co-

instructor or by the priest, or on tape, because every lecture is taped. About a week after the lecture is given I listen to the tapes again to see whether there are things which I dare not say the next time, and profit from them in this way. We utilize tapes very extensively.

The co-instructor is committed now to the catechumen, he fasts every Tuesday for his catechumen and for the work of the Center. He keeps a progress report on each catechumen assigned him. He notes the attendance, the tests handed in, their marks, the catechumen's general attitude, the grasp of lessons, the probability of reception, and attendance at Mass. The co-instructor takes his catechumen to Mass on Sunday, and on a few Saturdays will bring him to the church to get the feel of people going to confession. At the Legion meeting every week the co-instructor reports on his catechumen's progress and problems. When the priest interviews a catechumen he already has a background on each particular individual. And if a number of co-instructors indicate that there are certain problems in the doctrine which their people are not understanding, it gives us an opportunity at the beginning of the class to go over this material and attempt to straighten it out.

CONTACTING ABSENTEES

Now if a catechumen fails to attend two consecutive classes without notifying his co-instructor, he is contacted by letter, phone or visit to determine the reason for his absence. Obviously, great tact is required here. Before any file on a registrant is closed, if he has dropped out, we want to know why, and the co-instructor will make three contacts. At the end of the series, the co-instructor gives to the typist the names of any drop-out, and these people receive an individually typed, warm letter inviting them back.

Letters are also sent to those who are received, congratulating them, and inviting them to share the gift of Faith with others. The notification of the reception of a convert is then sent to the convert's parish priest and to the president of the Holy Name or the Rosary or Altar societies. This is done so that the president of the society can invite the convert to join the parish societies and the pastor can send them a budget. Over the following months, the co-instructor

maintains contact with the new Catholic until he is satisfied that the convert is at home in his new home. Msgr. McManus this afternoon mentioned the difficulties that we experience at a Center—the very delicate balance between the parish and the Center. We don't want an alumni following, and therefore there is not much follow-up which we do.

Finally, there are not enough priests around to instruct effectively the non-Catholics and Catholics who are hungering for God. It seems to me that an intensive and extensive use of the laity is demanded not only by our times and by its exigencies, but

by the implications of the sacred character of the sacrament of Confirmation which the laity have received.

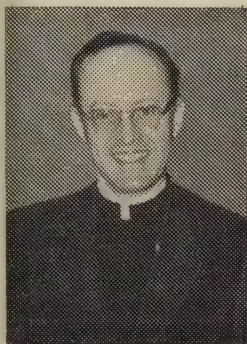
To paraphrase Suhard, the Church is at the crossroads, where she stands to win all or to lose all not only by the type of spirituality which she offers to mankind, but by the effectiveness with which she utilized what Pius XII termed a great sleeping giant: the laity. It is high time that the post-Tridentine suspicions of the laymen were finally buried. It is time that the laymen started paying rent for the space which they are taking up in church. It is time that all of us began to move.

St. Paul and the Apostolate

The spirit of the apostolate truly gave life and fibre to Paul's whole being. This fact provides the true explanation of the highly personal note in all his letters. He speaks freely of himself and fills his letters with constant reference to his own experiences. He knows well that his "I" is the "I" of every Christian. Whatever he found in himself was a grace which every Christian had a right to because of his membership in the Body of Christ. When, therefore, Paul writes, "I live, now not I, but Christ lives in me," he speaks not of a unique mystical experience personal to himself alone but of a reality which belongs to every Christian, insofar as he is a Christian.

Paul, therefore, never asked anyone for anything which he himself has not done: "Be imitators of me," he bids his converts, "as I am of Christ" (1 Cor. 11:1). He never taught any truth which he himself was not living. His apostolate was nothing more than his own inward life changing and transforming those around him the way it changed and transformed him: "We the living are constantly being handed over to death for Jesus' sake, that the life also of Jesus may be made manifest in our mortal flesh. Thus death is at work in us, but life in you" (2 Cor. 4:11). The price which Paul paid to transform others was a vibrant Christian life in his own soul, a life which overflowed into his preaching and into his writing.

BARNABAS MARY AHERN, C.P.



CATECHETICAL MATERIALS

One of the first and basic problems that faces any instructor of an inquiry class for interested non-Catholics is: What text shall I use? Obviously, this choice will depend greatly upon the instructor's own background and tendencies.

However, this instructor, after years of experimenting with old and new approaches, has finally settled on what seems to him to be a sufficiently flexible text for almost any educational and intelligence level—*Outlines of Catholic Teaching* by John Keating, C.S.P.

This text, available in paperback, was first printed in 1955 and is now in its fourth printing. Its tone, while primarily apologetical, is widely flexible. It can easily be adapted to the kerygmatic or psychological approaches. Its format is "outline" and not "instruction" and hence will leave much unsaid. . . . The unsaid things can be filled in by subsidiary reading and by exposition on the part of priests who see fit to use them in instruction work.

At the end of each outline (of which there are 24) suggestions are made for pamphlets which are pertinent to the topic under discussion. There are abundant Scriptural quotes taken from the Douay Version of the Old Testament and from the Confraternity Edition of the New Testament.

A particularly valuable aspect (for this instructor) is that since the *Outlines* also come in loose-leaf form, a copy of the lesson discussed can be given to each inquirer after class. This serves to stimulate memory and to provide a concise source of reference for the more important points discussed.

We have found from the experience of presenting the Faith to the inquiring modern American that he is deeply interested in himself and seeks something fulfilling, even beautiful, for his prevailing philosophy of

life. The *Outlines* are keyed to an understandable and attractive humanism, namely, the search for happiness in every human soul. This search is threaded throughout the work. Subjects are discussed not merely to show their truth but also to show their livability. A constant tendency toward the credibility and the beauty of the Catholic position is obvious.

The lineup of topics starts with *God and Man*, setting the stage for the need in the human soul, and moves immediately into the Divinity of Christ and the need for some infallible teaching authority. If an instructor is looking for a text that will, on the one hand satisfy the intellectual curiosity of the modern, and on the other fulfill his religious yearning, however unrecognized, he would do well to investigate this text.

While the book itself lists only 24 outlines, it is highly possible to either expand or contract the lineup. There is an especially good section on review in which the candidate is given 100 written questions for a final review of the course.

For further understanding for either instructor or instructee there is a series of supplemental chapters on the Profession of Faith, an outline of apologetics, an outline of Catholic teaching, and an outline of Catholic moral teaching and practice.

There is included a whole list of "common" Catholic prayers to which the inquirer can frequently refer in order to memorize them. An extremely practical and easy chapter on *How to go to Confession* has been considered by many instructors to be exactly what the teacher ordered.

The book sells for \$2.00 and may be purchased from the Paulist Institute, 411 West 59th Street, New York 19, N. Y.

JAMES B. LLOYD, C.S.P.

READING I'VE LIKED

The rise and rapid growth of Catholic ecumenism has obviously led to some confusion and uncertainty on the part of many Catholics. Many are wary of it. Others think it has supplanted convert work. More are simply puzzled by what seems to them a complete about-face with regard to the Church's attitude toward non-Catholics. Father Gregory Baum, O.S.A., himself a convert from Judaism, is a leading ecumenist. His lectures and writings have helped greatly to advance Catholic reunion work and to place Ecumenism in proper perspective.

His work is particularly significant because of his intimate acquaintance with the unusual religious situation in North America. In *Progress and Perspectives* (The Catholic Quest for Christian Unity), Sheed & Ward, \$3.95, he has given us the core of his numerous excellent lectures on this subject. Chapter eight, "Ecumenism and Conversion Work" is the very best treatment of a much misunderstood topic that this reader has been able to discover. Ecumenism will certainly occupy more and more attention among American Catholics at every level. Priests who are looking for a good summary of the subject will find it in Father Baum's most recent work.

It never was easy to be a real Christian and our chaotic age presents its peculiar brand of obstacles to sanctity. Frequently enough the laity fail to get the guidance they seek from the older books of spirituality or many current sermons and conferences that do not come to grips with the specific problems of Catholics today. This spurred Pamela Carswell to do some honest thinking and she has put her conclusions into *Off Beat Spirituality* (Sheed & Ward, \$3.95). It is discerning, practical and hopeful. And it is written with a verve and vitality that helps one to continue to read about how sanctity is really within the reach of all of us.

Just a (Biblical) reminder. The Liturgical Press announces that *The Book of the Apocalypse*, with commentary by William G. Heidt, O.S.B., is now available. This is No. 14 in the excellent New Testament Reading Guide Series. 30¢ a single copy.

The later volumes of the Pamphlet Bible Series on the Old Testament published by the Paulist Press are appearing regularly. Outstanding recent volumes published are

those on the Prophets and on the Psalms. These booklets contain the complete scriptural text, a commentary by a leading scriptural scholar along with questions for self-teaching or study clubs. Incidentally, it is still possible to obtain the back issues of *The Bible Today*, the monthly periodical published at the Liturgical Press. It is truly great. A monthly fare from our best scriptural scholars. 12 issues, \$5.00.

The nearness of God to His people is a theme that has been greatly enriched by exegetes and theologians of our time. Our God plunges into the stream of history and His progressively more intimate encounters and abidings with men make one of the great themes of the Christian Message. The French Dominican Yves M-J. Congar, in *The Mystery of the Temple* pursues this subject with his customary thoroughness and insight (Newman Press, \$6.75).

GUIDE

- A publication of the Paulist Institute for Religious Research.
- Officers: John J. Keating, C.S.P., Director. George C. Hagmaier, C.S.P., Associate Director. Editor of *Guide*, John T. McGinn, C.S.P.
- Concerned with the theoretical and practical aspects of the Apostolate to non-Catholics.
- Published 10 times a year (monthly except for combined issues of June-July and in August-September).
- Annual subscription \$1.00. Single issue 10¢. Bulk lots to seminarians at 5¢ a copy.

GUIDE

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Guide Lights

A DICTIONARY OF DIALOGUE . . .

In these days there seems to be an inexhaustible determination to discuss our differences with each other, whatever they may be. Our diplomats have been warming chairs at conference tables all over the world. Our representatives to the United Nations have sat patiently through tedious reiterations, enlivened with occasional shoe-thumping.

This tendency to talk things out is strongly reflected in the area of religion. Parsons and priests who formerly passed in the street without a nod are now exchanging pleasantries over punch bowls. And recently there was the unprecedented scene in which the heirs of Luther and Calvin stood shoulder to shoulder with a host of Catholic bishops at Bar-Jonah and Barabbas, the two coffee bars set up in St. Peter's for the Vatican Council.

In this new atmosphere it might be appropriate for someone to publish a Dictionary of Dialogue. A learned group might put out a scholarly work that would contain concise definitions of theological positions and a summary of various attitudes on educational, sociological, and moral problems. It would serve as a handy reference for interested people with little time for extensive reading.

For a start, however, we think that something less pretentious would be in order. Perhaps it might be a simple pamphlet which would explain what title to use when speaking to a clergyman of another faith, what words to avoid in conversation, and the meaning of terms most often employed in the literature of religious understanding.

To launch such a project, we would like to give some definition to a few of the latter, namely, ecumenical movement, ecumenism, and dialogue. Perhaps the definitions will not be acceptable, but they may cause some cerebration in the right direction.

THE ECUMENICAL MOVEMENT . . .

For a working definition of the ecumenical movement we would suggest: A tendency within many non-Catholic Christian groups toward a greater measure of unity, motivated by the scandal of division and

the impracticalities it involves, and expressing itself in various types of unions and activities leading to greater unity, chief among these activities being the founding of the World Council of Churches.

It may be seen from this statement that we consider the ecumenical movement as something primarily Protestant. It is not Roman Catholic. It cannot be since in its nature it admits a lack of unity in the Church and a search for the same.

We can grant the obvious fact that Christians are divided, but we cannot deny that there is unity in the Church. This essential note of oneness was given by Jesus Christ in the foundation of His Church and must always remain as a distinguishing mark. It follows that we cannot search for what we have.

ECUMENISM . . .

It is here that we come to Catholic involvement. While strictly we cannot become a part of the ecumenical movement, we can have an ecumenical stance. And ecumenism, to our mind, implies this. It is a sympathy for the ecumenical movement arising from a conviction that those Christians not in communion with us possess many essentials of the Christian heritage and strive, as we do, to give witness to Christ in the world. It is understanding the ecumenical movement as the work of the Holy Spirit in those separated from us. It is love in action, for it is manifested in a willingness to cooperate where we can and to discuss with each other that we might rejoice in our common beliefs and achieve understanding in what divides us. It is hope that God in His own time will heal those differences and bring us together in answer to our efforts and our prayers.

DIALOGUE . . .

Dialogue is broader than both the ecumenical movement and ecumenism even when they are taken together. It is true that dialogue, as a synonym for discussion, is an instrument in both, but it transcends them even as an instrument, for it does not connote exclusively discussion between Christians. Consequently, we would define

it as an attempt to settle in charity and understanding the many problems that arise in the religious, spiritual, and ethical areas of human living. There is such a dialogue, for example, in the National Conference of Christians and Jews. Even the atheist and the agnostic, if they are men of good will, would not be outside the possibilities of dialogue.

SUMMATION . . .

In summary, we suggest this line of thought to the lexicographer. The ecumenical movement is a tendency among non-Catholic Christians toward greater unity. Ecumenism is an attitude in all Christians whereby they work for the unity that Christ wills in charity and prayer. Dialogue is an attitude on the part of all men whereby they seek to resolve tensions and live together in peace and brotherhood.

A BAPTIST VOICE . . .

An ecumenical-minded minister of the Baptist Church took to task the governing body of the Baptist World Alliance for closing the door on Baptists as delegate observers at the Second Vatican Council. The Rev. Stanley Stuber of the West Baptist Church in Jefferson City, Missouri, attended the Council as a guest of the Secretariat for Unity. He deplored, however, the action of the Alliance which did not permit more official representation. In an open letter to the executive committee he said that in so voting "it was taking upon itself a power and an authority which it did not possess." By voting on a matter "not in its province," he stated, the alliance caused "serious disappointment not only to officials at the Vatican, but embarrassment to national Baptist denominations and to certain Baptist individuals."

RELIGION AND RACE . . .

An example of cooperation between different religious groups will take place in a few days from this writing. It is the National Conference on Religion and Race to be held in Chicago. It will bring together some 800 clergymen and laymen representing more than 60 groups for discussion of the role of religion in dealing with problems of racial justice. The conference will adopt "a statement of conscience" representing a consensus among those attending and will also propose a series of active recommendations for dealing with racial segregation. It will be the first national meeting convened jointly by all the major faith groups in the country. The convening bodies are the De-

partment of Racial and Cultural Relations of the National Council of Churches, the Social Action Commission of the Synagogue of America, and the Social Action Department of the NCWC.

RELIGION AND FREEDOM . . .

Another first national meeting was held in Washington in November. It was the National Institute on Religious Freedom and Public Affairs sponsored by the National Conference of Christians and Jews. Some 120 clergymen, educators, sociologists and others attended the four-day meeting. Msgr. John Tracy Ellis and Father Edward Duff, S.J., both stressed that American Catholics were committed to the principle of religious liberty. Msgr. Ellis said: "What the Catholic of 1962 would ask of his fellow Americans of Protestant and Jewish and of no religious affiliation is that they judge his Church by its record in the United States and not in Spain or Colombia or any other country where Catholics form a majority of the population." He also urged non-Catholics to "keep their mind attuned to the mounting sentiment in Catholic circles all over the world in favor of universal religious freedom."

GODPARENTS WANTED . . .

A mother of three children, writing in *Operation Understanding*, has set forth a problem and a solution. Both she and her husband are converts and they have had trouble finding reliable godparents for their three children. Her solution: "Have those converts who wish to and are sincere, unite themselves in a group specifically for sponsoring the children of other converts. They should be willing to sign papers to this effect. Each diocese and local parish could keep a list of names of those who wished to be members of such a group."

DEPARTMENT OF STATISTICS . . .

This does not concern statistics that are, but some that might be. The U. S. Census Bureau is studying whether it should pick up again its practice of surveying the membership of American religious bodies. The past surveys were made in 1926, 1936, and 1946. If it were resumed, the next year would be 1966, but the results would not be published till 1968. Even then, it would not be as reliable or as good as asking religious affiliation on the regular census. For it would consist of requesting the nation's churches to submit membership totals.

JOHN J. KEATING, C.S.P.

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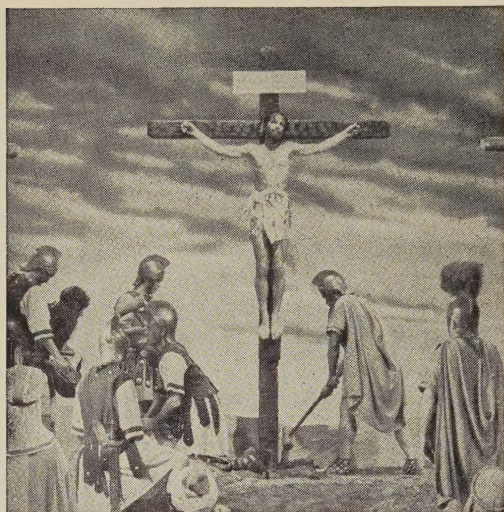
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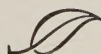
We think that priests who are interested in convert work will be pleased with this material. Those who have already received it have been, and some of them have promptly ordered additional kits for their friends.

The cost per kit is \$1.00.



BOOK OF PROCEEDINGS

The Third National Conference on Convert Work was held at Dunwoodie last year. The Book of Proceedings for this Conference is now available in limited quantity. We have 500 volumes selling at a price of \$2.00 which is approximately cost. The book is filled with practical suggestions for a parish program in convert work.



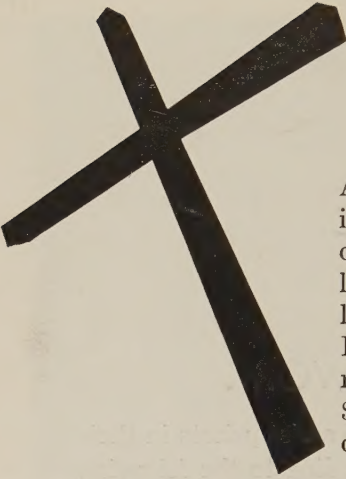
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